Elder Willis Burnes.
Mercantes 1843

Vol. 1

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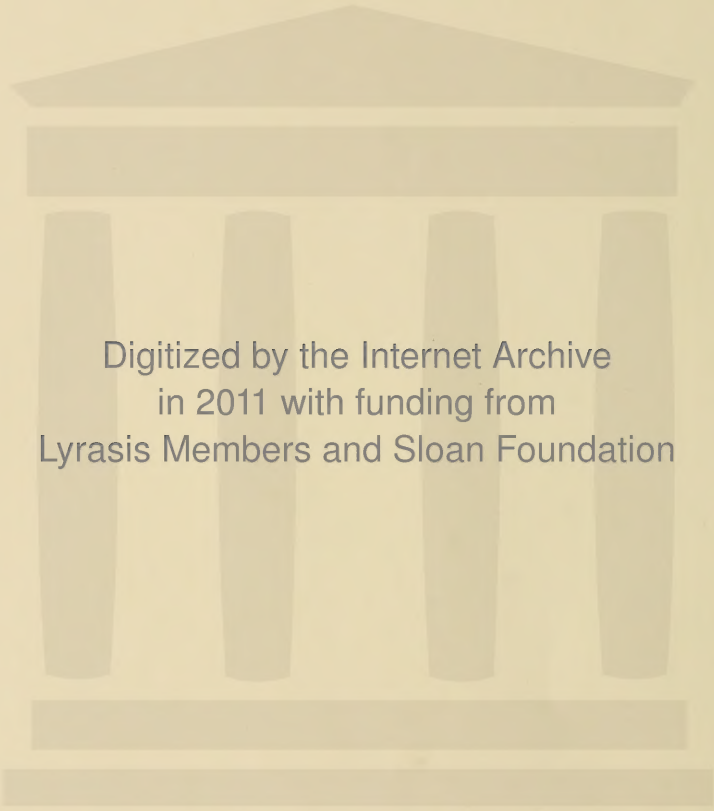
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MINUTES

OF THE

TWENTY FIRST ANNUAL SESSION

OF THE

CANAAN ASSOCIATION OF UNITED BAPTISTS:

HELD AT

CAHABA MEETING-HOUSE, JEFFERSON CO., ALA.,

COMMENCING SATURDAY, SEPTEMBER, 30, 1854.

SATURDAY, SEPT. 30, 1854.

1. The 21st session of the Canaan Association, was held with the Cahaba church, according to appointment. The Introductory Sermon was delivered by Elder A. J. Waldrop, from Rom. 12 ch., 1–4 v.

2. After dinner, the delegates assembled in the meeting-house; the former Moderator taking the chair. After singing, and prayer, the body organised.

3. The letters were read. and the churches were represented by the following delegates:

Hebron,	Jefferson,	A, McDONALD, D. A. Ellington, J. J. Byars.
Mt. Zion,	St. Clair,	A. Riggs, R. Blythe.
Bethel,	do	T. Adkins.
Cahaba,	Jefferson,	J. BYARS, S. T. Vann, D. Tally.
Ruhamah,	do	A J WALDROP, E Wood, W H M'Math, A Turner
Salem,	do	Z. Hagood, J. M. Franklin.
Central,	St. Clair,	W. C. HARRIS, G. Robertron. J. Heifner.
Free Chapel,	do	J. A. Pope, J. Faulks.
Union,	Jefferson,	E. Glenn, J. Wilkes.
Canaan,	do	H. G. SMITH, J. Moses, Henry Armstrong.
Mud Creek,	do	Isham Hammond, William Stone.
Rock Creek,	do	J. C. Huey, S. Wilkey, A. M. Waldrop.
Big Creek,	do	O. FRANKLIN, J. H. Waldrop, A. Godden.
Prude's Creek,	do	S. R. Waldrop, F. M. Waldrop.
Liberty,	Jefferson,	T. H. Waldrop.
Roops' Valley,	Tuscaloosa	Letter.
Good Hope,		Not represented.
New Bethel.		Not represented.

[NOTE.—*In above Table are the Churches, Counties, and their Delegates; Ordained Ministers' names in small caps.*

4. Elder H. G. SMITH was chosen Moderator; A. J. WALDROP, Recording, and D. TALLY, Corresponding Secretary.

5. Ministers from other Associations, and those from this, not Delegates or Messengers, were invited to seats.

6. Correspondence was received by brethren Burns and Franklin from Tuskaloosa Association; by Collins, Martin, Wilkey, Truss and Bell from Coosa River Association, with letter and minutes from each; and by Collins and Waldrop from Baptist State Convention.

7. The Moderator appointed the following committees:

To arrange business—Byars, McDonald and Harris, and the Moderator and Clerk were added.

On Finance—Wood and Turner.

On Sabbath Schools—Huey, Glenn, Wilkes, Waldrop and McMath.

On Documents—Waldrop, Huey and Harris.

8. Correspondence was returned: To the Tuskaloosa Association, by Smith, Byars and Stone. To the Coosa River Association, by Waldrop, Harris and Hagood. To the Shelby Association, by Harris. To the North River Association, by Cain. To the Autauga Association, by Harris. (Agreed to drop correspondence with the Muscle Shoal Association, on account of the meeting of their's and our's occurring at the some time.) To the Alabama Baptist State Convention, Wood, Hagood, Harris and Waldrop.

9. Appointed Smith, Martin and Burns to occupy the stand on the Sabbath; and Harris, by appointment last year, to preach the missionary sermon; Hagood, Ellington, Hanby, Kellough, Cain and Davis to pass through the congregation immediately after the sermon, and receive contributions, which are to be applied equally to the California and Indian Missions.

10. On motion, a committee was appointed, of Byars, Baker and Harris, to examine the Circular, and to report on Monday.

11. After prayer by bro. Harris, adjourned till 8½ o'c. Monday morning.

[SABBATH.—The stand was occupied by the brethren appointed. The Word preached seemed to be delivered by the spirit, and we trust that much good was effected.]

MONDAY, OCT. 2.

12. Met pursuant to adjournment. Prayer by the Moderator.

13. The delegates from Liberty church having failed to present their letter on Saturday, arrived and did so to-day, and were excused.

14. The committee on Arrangement of Business, reported; which was received and adopted.

15. Read Articles of Faith and Rules of Decorum.

16. The committee on Documents, and Sabbath Schools, reported,—which were ordered to be printed. [See Appendix A and B.]

17. The committee on Finance reported, that it had received from the churches for printing minutes $30 20, and for the use of this body $18 75.

18. Report of District meetings made, viz: That for the First District, will be held at Bethel meeting-house, commencing on Friday before the 3d Sabbath in August; Waldrop to preach the Introductory Sermon; Harris alternate. The Second District meeting will be held at Canaan, on Friday before the 1st Sabbath in August. Skelton to preach the Introductory; Smith alternate.

19. The next Association to be held with Rock Creek Church, commencing Saturday before the 1st Sabboth in October, 1855. H. G. Smith to preach the introductory sermon; Harris alternate. Waldrop to preach the Missionary sermon; Byars alternate. W. J. Rockett to write a Circular, on the causes of coldness in our churches, and the means of remedying it. D. Tally alternate.

20. The report of bro. Smith, Domestic missionary, was received, and ordered to be printed. [See Appendix C.]

21. Letters of correspondence were read and adopted.

22. Resolved, That we have received an account of the death of Rev. Thomas Chilton, of Texas, and formerly of this State, (whose worth was appreciated by our churches) with sorrowful feelings that one so good and so useful had fallen. And be it further resolved, that we request brother Collins to preach his funeral during this meeting.*

* Preached on Tuesday evening, after the Association adjourned.

23. Took recess until afternoon: when resumed by prayer by bro. Byars.

24. The subject of Domestic Missions was taken up, and discussed by brother Collins, agent for the Southern Baptist Domestic Missions of Alabama; after which, it was unanimously resolved to continue the Domestic mission operation of this Association; and that in future it be under the direction of the Southern Baptist Domestic Mission, at least for the present year. Brother Henry G. Smith was chosen missionary, and voted that his salary be four hundred dollars.

25. Adjourned until 8½ o'clock to-morrow morning.

TUESDAY, OCT. 3.

26. Opened with prayer by brother Harris; after which, W. H. McMath was chosen Treasurer.

27. Quære?—Is it right for a brother licensed to preach, but who does not, to claim exemption from working on roads, and performing military duty, on the ground that he is a licensed preacher? Answer—We recommend the churches in our bounds having a minister holding a license to preach, and not exercising the privileges expressed in it, to request him to return his license.

28. Quære—Is it according to the teaching of the Bible for a brother to exercise in public as a minister, who is under censure of the church, and fails to give it satisfaction. Answer: We advise ministers in our bounds who are under censure of the church not to preach until the difficulty is adjusted.

29. Quære.—Ought our churches to retain members in fellowship, who partake of the Lord's Supper with other denominations, and who are requested to observe our usages? Answer: No.

30. Quære.—Does the discipline of the Baptist denomination tolerate its members in purchasing lottery tickets? Answer: We believe that dealing in lottery tickets is a species of gambling, is morally wrong, and ought not to be tolerated by our churches.

31. Resolved, That we recommend to our brethren to subscribe to the Home and Foreign Journal, the organ of the Home and Foreign Board of Missions, published at Richmond, Va. We also recommend the Tennessee Baptist, published at Nashville, as worthy of the patronage of every Baptist in the south and southwest.

32. Whereas, this Association has asked for the appointment of brother H. G. Smith, as missionary in our bounds and on its borders, by the Domestic Mission Board of the Southern Baptist Convention:

Resolved therefore, That we recommend to our brethren and the churches, to contribute liberally during the year to raising the amount for his support.

33. Ordered, that the former Treasurer make settlements according to the orders of this body, and pass over all monies in his hands to W. H. McMath, treasurer; and all monies for Domestic Missionary operations, now on hand, be turned over to the Board, after settling with bro. Smith.

34. Ordered, that the clerk have as many minutes printed as the funds will procure: that he retain 100 copies for correspondence; and that he be paid $10 for his services.

35. Appointed A. B. Turner distributing agent for the first district, and H. G. Smith for the second.

36. Having gone through with the business, brother Byars made some appropriate remarks, a hymn was sung and prayer offered.

H. G. SMITH, Moderator.

A. J. WALDROP, Clerk.

☞ Notice is given to the brethren in our Association, that there are a number of standard Baptist books, in the possession of bro. Slade, Tuskaloosa, from whom they can be procured.

CIRCULAR.

DEAR BRETHREN. Without questioning the wisdom of your appointment, I submit for your consideration some thoughts collected upon the subject which you assigned me.

The subject of Intemperance embraces a vast field, and is one upon which many a great and good man has employed his pen and powers of oratory; which serves to heighten its importance; and especially is it a theme of thrilling interest to the christian. Without further preliminary, we propose to treat the subject under three general heads—*Meaning, Effects*, and *Extent*.

The first of these heads requires only a few remarks. A cursory glance will suffice to explain it. The word intoxication is derived from the Greek word "Toxikon"—poison; and by medical writers is used in its literal sense. They speak of arsenical intoxication, or poisoning by arsenic; of opium intoxication, or poisoning by opium; of vinous intoxication, or poisoning by wine; and of spirituous intoxication, or poisoning by spirit. But in common parlance, intoxication means drunkenness: and yet few entertain the opinion that a man is poisoned when drunk; nevertheless, that state or condition known as drunkenness, is only a manifestation of poison from distilled liquors in common use. It is said, in cases of death produced by alcoholic excess, that the spirit has, in some instances been found in the brain. Hence it is inferred, that spirit taken into the stomach in considerable quantities, enters into and mingles with the current of circulating blood, and hence death ensues from alcoholic excess.

We next notice its effects. We see, that if a man is intemperate, his fortune melts away before he is aroused to a state of reflection; nay, tho' he should be aroused, he heeds no warning voice, but recklessly proceeds from intemperance to other vices of which it is a prelude; his property goes at the same time; it does him no good, but much evil; going on in his prodigal career, he extinguishes the smile upon the cheek of the once sweet and yet soft companion of his bosom, thus causing unutterable woes to brood upon the heart of her whom he had vowed to protect and console. Silently (for woman's grief is usually of that deep, silent, heart-felt character) must she endure her ill fated connubial lot, vainly catching at, and clinging to every faint ray of hope, until patience being worn out, she seizes the deadly axe, and with well-directed and repeated blows, commits the awful act of homicide, upon the body of her intoxicated companion. It is not alone the destroyer of individual happiness. It is a national evil; for the amount of money expended in the United States, a few years ago, (not much less than one hundred and fifty million dollars) would pay all our taxes of every description; indeed, it would more than support our government, our ministers of religion of every denomination, our colleges, academies and common schools. It is the very parent of disease. It is the fruitful harbinger of crime, and boldly commits every enormity. Precious moments! the chariot wheels of time, upon which we are fast approaching eternity, intemperance squanders away. It destroys a man's respectability and usefulness in all civil society. Alexander the Great, who spread his conquering arms far and wide—who had at his option the wealth of the most opulent cities, and who wept because there were no other cities and nations for him to conquer, was an intemperate man; hence, the riches of Crœsus, the most sublime talents, and ths halo of glory which sparkled for a time around his brew, could not make him a respectable man.

Again—(for as we proceed we come to special topics still worse) there is no place in the heart of the intemperate man for that pure fountain of moral feeling, which purifies the mind and elevates the affections. He sees no excellence in social and moral duties. In short, the wizard, intemperance, steals away the reign of reason, and spreads a veil of mid-

night darkness over the mind, and the floodgates of blasphemy being broken up, iniquity comes forth like a tide of molten fire rolling over the earth. Thus the wretch goes on until the fountain of moral feeling is dried up, and his heart is seared as with a hot iron. Alas! nothing charms the drunkard; hard as adamant, he withstands the tears, prayers and entreaties of all those to whom he is near and dear by the ties of kindred affection. "The Gospel, speaking peace, in accents sweeter than angels use," charms him not. The prayers of saints, which continually go up to the Lord, do him but little good, since he does not pray himself. Pray! no, he does not think of praying, but stumbles along down to awful woe, regardless of a merciful and indulgent God; presently he steps over the verge of time into the bottomless pit, there to spend a drunkard's eternity! for he, who cannot lie, has said, "The drunkard cannot enter the Kingdom of God." Again; a drunkard is no patriot: a true patriot will not knowingly injure his country. Now, every reflecting man knows that, the drunkard, no less than others, is morally bound to promote good order, good morals, and social happiness, because all, without exception, ought to do this. But alas! what good does the drunkard do his country? We ought rather to ask, who can estimate the evil which he does it? He voluntarily unfits himself for the proper discharge of any duty. In time of peace, he robs his country of the talents, influence, industry, morality, and religion of a good citizen. He throws upon his country a worthless drone, and lives on the labor of others' industry; he stalks about like a moral pestilence, scattering his vile contagion with every breath; he is a walking plague—a living death; he caters for the darksome regions of eternal night; he recruits for evil doers. Ah! what a deadly damp does he breathe upon his country. And what is he worth in the hour of danger. "Should war, with its fiend-like looks and garments rolled in blood, appear in our country, and trumpet defiance to all resistance, who should we find ready to make his breast his country's bulwark?" He, in whose just estimation liberty is valued above all price, would meet the invading foe with a heart of brass and a nerve of steel; he would contend with the enemy every inch of ground; where liberty is, there he would stand; where liberty fell, there he would fall; where liberty expired, there he would die. "The destroyer of his country's liberty must march over his lifeless corpse, in order to take possession of what remains after liberty is no more." And can men, when engaged in a good cause, with distilled liquors, dash through the blood, sweat, dust, confusion, cries, groans and death of the battle day? Ask the soldier who fought at Trenton, and bled at Princeton, with a heart warmed with patriotic zeal, while the frozen earth lacerated his unshod feet. Ask the brave McDonough, and the gallant tars who stood by him under the star-spangled banner of liberty, when our little fleet, on the bosom of Lake Champlain made the British lion quail. They saw, what sober men, with a cool, determined bravery, could do.

But can we imagine that the drunkard, who is a voluntary slave to his cups, has any real love for his country or liberty! When the demon of war appears, to wrest from us that invaluable treasure which we will possess or die, what can we expect from the intemperate? Shall we send them into the battle field, there to be mown down with the scythe of death? Should a million of drunkards stagger out into the battle field, they would give an easy and ignoble victory to those who can be both brave and sober. My christian citizens, the use of ardent spirits breaks down the heart of courage. It destroys in the drunkard every noble and generous principle. He is unfit for the cool, calculating bravery which is so inconceivably necessary on the field of battle. He, therefore, in time of war, deprives his country of the courage, wisdom and fortitude of a good soldier. Hence, with a nation of drunkards, civil liberty could not exist. In such a community the tree of liberty would soon wither and

die. Who then, that loves his country and civil liberty, will not bring the whole weight of his influence to prevent the evils of intemperance, to stay the progress of this sea of destruction, to stem this tide of moral death, which is transforming so many thousands of good citizens into nuisances to society; and, like the noble States, Maine New Hampshire, Rhode Island, Massachusetts and Ohio, establish, by legislative enactment, a barrier over whose heights the demon, intemperance, can never make his direful appearance, and under whose protective influence our cherished land, far and wide, may rest in unmolested security.

This brings us to notice the third section of the subject. And first, we deem it not amiss to state, what every one either knows or ought to know, that intemperance has long been the crying sin of our land; that its very breath withers every blossom of temporal happiness, and destroys the last lingering ray of hope beyond the grave. When, with bloated face, haggard eyes, and pestilential breath, it passes over any land, though all should be fair as the garden of Eden, the blank of moral desolation will be spread over all in its train. Like a tide of liquid fire it has rolled over our land. Every excellence within its reach has drooped, and faded, and died. No class of our citizens has been exempt from its baneful influences. It has found its way into every department of civil society. Intemperance has staggered into the workshops of industry. It has paralyzed every effort of the mechanic to become a respectable and useful citizen. I myself have seen it approach the bed of distress, and with trembling nerves, distracted thoughts, and more than half deranged intellect, have attempted to administer the healing balm to those whom sickness had brought near the borders of the grave.

It has stood at the bar, pretending to plead the cause of innocent suffering virtue. It has been on that bench where stern unyielding justice should always sit, and has pronounced sentence against those very crimes which are the legitimate offspring of intemperance. It has entered the sanctuary of the farmer's happiness; and all pure, unaffected and substantial joys have fled before it. It has found its way into our legislative halls, and there, with a ridiculous affected sobriety and gravity, attempted to deliberate upon the affairs of State. It has been seen in the lady's parlor, preying upon all the innocence, good sense, kindness and affection, which alone can throw an irresistible charm around those whose enviable lot it is to divide the sorrows and double the joys of human life. It has extended its evils even farther than this: Judas-like it has appeared among the disciples of our Lord Jesus Christ. It has wept the crocodile tear, while the friends of the Redeemer have agonized in prayer for the salvation of sinners. Worse than all, it has even entered the sacred desk, and there, in the name of the Great Jehovah, preached the solemn truth that the drunkard cannot enter the Kingdom of God. Thus, this reptitious monster has long been sucking the life-blood of the nation.

Since then, intemperance, when held up to view in all its deformity is evidently such a destructive monster, where is the man in whose bosom exists a spark of religion or philanthropy, that would not use all his influence to banish it from his land and country! Where, I ask, is the individual that will not do something to stay its progress; that will not strive to plant a barrier before it which it cannot pass, and which shall remain unmoved as a diamond pyramid in the waste of time, while rolling years are passing by.

Now the question arises, shall we or shall we not arrest its progress.—All, with one voice, are ready to exclaim, stay the monster Intemperance. "Its crimes are written in blood—it deserves to die."

But though all are ready to denounce intemperance as a deadly evil, yet many cherish the monster in their bosom; many feed it with their children's bread. Hence the question: How shall we arrest its ravages? Methinks I hear some crying out moral suasion! moral suasion! Permit me now to enquire into the propriety of depending alone upon moral suasion to put down the worst of evils. Do the advocates of moral suasion depend alone

upon that to combat and to subdue a monster so fell? If it will best succeed in putting down one evil, why not rely upon it to correct all other violations of justice and morality. When our rights are trampled on by other nations, why not persuade them to regard our rights and preserve the peace between us. When the Mexicans violated the laws of nations, and offered insults to our government, Gen. Taylor was placed upon the frontier and ordered to protect our citizens by force of arms.

When a man refuses to pay his just liabilities, why not persuade him to pay his just debts and be an honest man. No, they use legal suasion, and compel him to pay: notwithstanding he lives in a free country, calls himself a patriot and republican. If a man refuses to provide for his family they use legal suasion, and put him on the vagrant act, notwithstanding his freedom. If a man violates the peace, they do not use moral suasion, but seize upon him and put him into the calaboose or prison house, notwithstanding his liberty.

Now, which is the better plan, to enforce legal suasion and save the perpetrator from shame and disgrace, or to inflict punishment at the expense of county or State? Moral suasion has long been tried. We have had the Gospel of Jesus Christ full of moral suasion from first to last, and still vice and immorality stalk abroad with unbridled audacity.

Thus it is evident, my brethren, that the strong arm of the law must strike the monster dead. This is the effectual cure for the moral pestilence.

Then let us all, as the voice of one man, speak out, and let our Legislators know that they will be sustained. And just as soon as they learn that the community, generally, wish the matter laid before the people to be tested by their votes, they will immediately comply with their request.

STATISTICS OF THE CHURCHES.

	CHURCHES.	Baptised	Rec'd by L.	Restored.	Dismiss'd.	Excluded	Died.....	White m.	White fe.	Color'd m	Total.	For Min.	Associa'n Fund.	PASTORS.
First District.	Little Shades'	1	...	2	...	..	1	10	15	...	25	60	.....	A McDonald.
	Hebron,	...	6	...	...	2	...	..	...	...	118	3 00	1 45	A J Waldrop.
	Mt. Zion,	2	....	1	14	1	...	36	32	...	78	2 00	2 00	W C H. rris
	Bethel,	4	1	1	4	1	...	16	27	..	45	1 50	1 00	T Franklin.
	Cahaba,	..	4	..	2	1	...	25	37	10	79	2 00	2 00	Jos. Byars.
	Ruhamah,	23	3	1	7	3	3	78	82	1	164	5 00	3 55	A J Waldrop.
	Salem,	1	3	..	3	..	..	17	27	17	47	2 00	1 00	A J Waldrop.
	Central,	3	1	1	5	..	..	19	32	13	52	1 50	1 00	W C Harris.
	Free Chapel,	..	..	..	..	..	..	..	..	3	13	50	50	No pastor.
Second District.	Union,	..	...	..	7	..	1	18	22	1	48	2 00	2 00	J. Byars.
	Canaan,	..	6	..	8	..	...	..	..	...	53	80	1 00	H G Smith
	Mud Creek,	5	5	..	3	..	...	19	34	8	53	1 60	75	O Franklin
	Rock Creek,	1	..	..	6	..	...	26	37	...	63	2 00	50	O Franklin
	Big Creek,	....	..	..	...	1	...	20	35	....	58	2 50	.....	O Franklin
	Prude's cr'k,	3	2	..	20	2	...	16	26	...	42	1 00	.....	O Franklin
	Liberty,	...	...	..	2	1	...	17	30	3	47	1 00	.....	N Skelton
	Roop's Valley,	...	6	..	2	...	...	..	...	...	51	1 40	2 00	A Thomason.
	Good Hope,*	...	...	..	...	...	...	..	..	...	...	.....	.....	
	New Bethel,*	...	...	..	...	...	...	.h	..	...	...	... ..	.....	
		43	37	6	82	12	5				838	30 20	18 75	

* Not represented.

APPENDIX.

A] **The Committee on Documents**

Beg leave to Report—That they have examined them, and find that other Associations are greatly in advance of our's in prosecuting plans for their internal prosperity. We find from the letters of our churches, that many of them complain of coldness. We recommend to the churches to promote the cause of Sabbath Schools, Foreign and Domestic Missions, Ministerial Support, Religious Instruction, the Distribution of Denominational Books, and Newspapers; and to loose the hands of our Ministers. Let us encourage the exercise of gifts of every kind, which tend to elevate character, improve morals, and of all those things that may be made auxiliary to the great Gospel plan.

As it regards the request of Bethel church, in relation to the ordination of John Dickey, we think the Association has no authority to ordain any man.

B] **The committee on Sabbath Schools**

Ask leave to Report, that on examination, we find this good institution on the wane in our Association. An institution existing for eighty years, established by Raiks and Fox, and which has done so much for our happy land, should be kept up. We regret to have to say that there is but one Sabbath School in our bounds; that one is at Good Hope. Others have flourished and died this year. Such is the condition of things in regard to one of the best institutions of the present day. We forbear making any recommendation on the subject.

C] **Report on Domestic Missions.**

I commenced my labors on the first of June. My first appointment was at Central church, about six miles west of Elyton; thence to Waldrop's school-house; thence to the Piney Woods meeting house; thence to New Bethel; thence about six miles north to a Methodist meeting house; thence to Baker's stand on the Baltimore road; thence to Simon C. Doial's; thence about 12 miles north to Tho's Conway's; thence to Jasper. I there had the pleasure of meeting with brother Adkins, the domestic missionary of the North River Association I then turned down the Warrior to bro. James Beck's; next, still further down to the mouth of Lost creek. From there I turned north west to a meeting station called Hickory Flat; thence to Fairview; thence about 20 miles south to the Methodist camp ground. This is an outline of my circuit, which is about 75 miles in length north and south, and about 40 miles in breadth. I have visited most of the settlements in the bounds of my mission, and preached the gospel unto them.

My dear brethren, I am sure it would much excite your sympathies to see the females walking from four to eight miles, bearing their infant children in their arms, and to hear them say, come over into our settlement, and preach to us, for we are starving for the Bread of Life! I could only preach one day at a place, except on Saturdays and Sundays. I could not hold many protracted meetings for want of help. I met with but little opposition from Anti-ism, for it is fast wearing out before the spirit of enlightenment. The cause of missions is evidently on rising ground. The people manifest a strong desire that missionaries be sent among them. I think that this has been seed sewing time where I have been. There has been a good state of feeling, and a number of mourners. Eight souls have professed the religion of Christ. With the aid of bros. Adkins, Harbin, Andrews, Jones and Gabbert, constituted a church in the town of Jasper, on the 2d Lord's day in Sept. On the 3d Sabbath, with the help of bros. Adkins and Jones, constituted another at bro. James Beck's, on Big river. For the want of time and ministerial aid, I failed to constitute another church at bro. Darling Baker's. There is good materiel in that neighborhood for a church; and a strong desire is manifest on the part of the people that missionary labors be continued among them. I labored 97 days, preached 88 sermons, constituted two churches, ordained one deacon, baptised six persons, and travelled 834 miles.

Your brother in Christ, H. G. SMITH.